1: Ammar E, I-5 (1951) 1954
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and reciprocal obligations counterbalancing the competitive tendencies within the community.[1]

The vulnerability to tension and friction not only characterizes the constituent social groupings, but obtains in the realm of the interpersonal relationships. Throughout this work reference has been made to attitudes of reserve, constriction, and suspicion prevailing in personal relations. Hearty laughter is rare, and it usually occurs amongst adults in their sarcastic allusions to others, and in belittling their esteem, while apparently seeming to praise them. Suspicion of the evil intentions of others is institutionalized in the evil eye, seeing potential danger in practically everybody. The small family guards its private affairs with great caution, especially its misfortunes, for fear that others may exult or gloat at their expense, or find some way of attacking their moral integrity. The almost morbid fear of shame, the excessive touchiness, the frequent resort to the use of oaths and swearing, the exaggerated expressions of language, and the scrupulous attitude towards food, are all symptoms of a type of personal relationships which could not legitimately be described as intimate and smooth.[2] The impressions I received from those with whom I came in contact during my field work was that the villagers mutually describe each other as greedy, envious, and malicious and, as they usually put it, 'people would distribute your property while you are alive . . .'

Such character traits cannot be taken, as some psycho-analysts would maintain that they could, as indications of neurotic personalities. They are specific adjustments of individuals, and could be attributed to hard realities of economic life, to historical forces of oppression (which perhaps have made the fellah regard authority, for example, with suspicion) and to certain affective energies resulting from child-rearing practices.

Such character traits, and a climate of uneasiness and tension in the interpersonal relationships, have also been reported among the Navaho Indians and the Tepoztlanians.[3]

In this research the writer has become more than ever convinced of the great value derived from the study of 'personality' in both its social and psychological dimensions. Social norms, value systems, religious beliefs, and status, determine directly and appreciably the social behaviour of the individual and are amongst the most stabilizing factors of personality.[4]

[1] This interpretation is based on M. Fortes' 'Ritual Festivals and Social Cohesion in the Hinterland of the Gold Coast', in *American Anthropologist*, Vol. XXXVIII, 1936, p. 604.

[2] With regard to the exaggerated use of language E. Shouby says: 'Arabs are forced to over-assert and exaggerate in almost all types of communication, as otherwise they stand a good chance of being gravely misunderstood. If an Arab says exactly what he means without the expected exaggeration, other Arabs may still think that he means the opposite.' See his article 'Influence of Arabic Language on Arab Psychology', in *The Middle East Journal*, Vol. V, Summer, 1951, pp. 284–302.

[3] Oscar Lewis, *Life in a Mexican Village*, Chapter XIV.

[4] Audrey I. Richards, in a review of 'Personality in Nature, Society and Culture', in *Man*, January 1951.

9: Klunzinger D-5 (1863-1875) 1878
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000 their daring to be visible to a distance. The people on the
541 festival ground take up their positions in a number of circles,
in the centre of which performers of all sorts show themselves. Here a silver-haired wise woman or female sheikh
[538] sings rousing religious hymns; there the listening people get
[231] stories of genii and of heroes told to them; here the monkey-keeper puts his red-buttocked baboon through his performances, making him show "the maiden's sleep and that of the old wife, the walk of the thief," &c.; there a group of impro-
[538] visators are bawling and clapping their hands, ready at a moment's notice to make a verse for and upon every new
[522] comer. Elsewhere a buffoon is giving amusement by his
536 gestures in theatrical representations, and his wit, which is
[789] coarse, generally obscene, and exceedingly personal. A juggler stuffs his mouth full of cotton and draws out endless ribbons instead. These he winds up together, then shuts them into his magical box, opens the box, and discovers it to be empty. He then summons the magic spirit to his assistance by
[237] blowing a large shell (generally that of *Tritonium variegatum*), opening the box again and a large serpent crawls out of it. In the meantime he goes through all sorts of antics with his boys and assistants. One of these robs him, but the thief is discovered and condemned to death. The juggler bares the culprit's belly, into which he forcibly thrusts a dagger, and in order that death may be certain, he withdraws and inserts it several times. A stream of blood spurts out, and the performance is too real and horrible for some spectators. The corpse is covered up, the magic shell is blown, the spirit awakes the boy, who gradually moves his limbs, and soon jumps about as merry as before. The handle of the dagger, as the police have learned, is hollow, and the blade is pushed up into it when brought into contact with the skin, while at the same time a bladder applied to the dagger gives out a stream of blood-red beet-root juice.

796 On the morning of the festival itself, as upon all the great general festivals of Islam, town and people are decorated and dressed out, work is entirely at a stand-still, and the throng upon the main streets leading to the tomb of the saint is